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أَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ

Aye! It is in the remembrance of Allah
that hearts can find comfort

Surah Ar-Ra'd - 13:29

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بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ

ANSARUDDIN

Majlis Ansarullah UK

PLEDGE

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ

وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَ رَسُوْلُهٗ

I bear witness that there is none worthy of worship except Allah. He is One (and) has no partner, and I bear witness that Muhammad ﷺ is His servant and messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Islam Ahmadiyyat, and for upholding the institution of Khilafat. I shall also be prepared to offer the greatest sacrifice for this cause. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha'allah.

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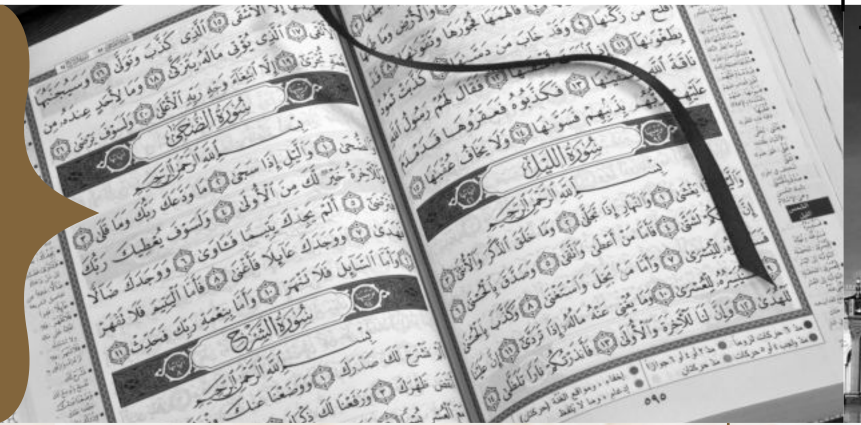
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Quran



بِسۡمِ اللّٰہِ الرَّحۡمٰنِ الرَّحِیۡمِ 1

اِنَّ رَبَّکَ یَعۡلَمُ اَنَّکَ تَقُوۡمُ اَدۡنٰی مِنۡ ثُلُثَیِ الَّیۡلِ وَ نِصۡفَہٗ وَ ثُلُثَہٗ وَ طَآئِفَۃٌ مِّنَ
الَّذِیۡنَ مَعَکَ ؕ وَ اللّٰہُ یُقَدِّرُ الَّیۡلَ وَ النَّہَارَ ؕ عَلِمَ اَنۡ لَّنۡ تُحۡصُوۡہُ فَتَابَ عَلَیۡکُمۡ
فَاقۡرَءُوۡا مَا تَیَسَّرَ مِنَ الۡقُرۡاٰنِ ؕ عَلِمَ اَنۡ سَیَکُوۡنُ مِنۡکُمۡ مَّرۡضٰی ۙ وَ اٰخَرُوۡنَ
یَضۡرِبُوۡنَ فِی الۡاَرۡضِ یَبۡتَغُوۡنَ مِنۡ فَضۡلِ اللّٰہِ ۙ وَ اٰخَرُوۡنَ یُقَاتِلُوۡنَ فِیۡ سَبِیۡلِ
اللّٰہِ ۫ۖ فَاقۡرَءُوۡا مَا تَیَسَّرَ مِنۡہُ ۙ وَ اَقِیۡمُوا الصَّلٰوۃَ وَ اٰتُوا الزَّکٰوۃَ وَ اَقۡرِضُوا اللّٰہَ
قَرۡضًا حَسَنًا ؕ وَ مَا تُقَدِّمُوۡا لِاَنۡفُسِکُمۡ مِّنۡ خَیۡرٍ تَجِدُوۡہُ عِنۡدَ اللّٰہِ ہُوَ خَیۡرًا وَّ
اَعۡظَمَ اَجۡرًا ؕ وَ اسۡتَغۡفِرُوا اللّٰہَ ؕ اِنَّ اللّٰہَ غَفُوۡرٌ رَّحِیۡمٌ 21

In the name of Allah, the Gracious, the Merciful.

Surely, thy Lord knows that thou standest up *praying* for nearly two-thirds of the night, and *sometimes* half or a third thereof, and also a party of those who are with thee. And Allah determines the measure of the night and the day. He knows that you cannot keep its *measure*, so He has turned to you in mercy. Recite, then, as much of the Qur'an as is easy *for you*. He knows that there will be some among you who may be sick and others who may travel in the land seeking Allah's bounty, and others who may fight in the cause of Allah. So recite of it that which is easy *for you*, and observe Prayer, and pay the Zakat, and lend to Allah a goodly loan. And whatever good you send on before you for your souls, you *will* find it with Allah. It will be better and greater in reward. And seek forgiveness of Allah. Surely, Allah is Most For-giving, Merciful.

[Surah Al-Muzzammil, 73: 21]



Hadith

عَنْ أَبِی هُرَیْرَةَ، أَنَّ النَّبِیَّ صَلَّى اللّٰهُ عَلَیْهِ وَسَلَّمَ قَالَ
إِنَّ أَوَّلَ مَا یُحَاسَبُ بِهِ الْعَبْدُ یَوْمَ الْقِیَامَةِ صَلَاتُهُ وُجِدَتْ
تَامَّةً وَإِنْ كَانَ انْتَقَصَ مِنْهَا شَیْءٌ قَالَ انْظُرُوا هَلْ تَجِدُونَ لَهُ مِنْ
تَطَوُّعٍ یُكَمَّلُ لَهُ مَا ضَیَّعَ مِنْ فَرِیضَةٍ مِنْ تَطَوُّعِهِ ثُمَّ سَائِرُ الْأَعْمَالِ
تَجْرِی عَلَى حَسَبِ ذَلِكَ

Hazrat Abu Hurairah ؓ narrates that the Holy Prophet ﷺ said,

“The first thing for which a person will be brought to account on the Day of Judgement will be his Salat. If it is found to be complete, then it will be recorded as complete and if anything is lacking, He will say, ‘Look and see if you can find any voluntary prayers with which to complete what he neglected of his obligatory prayers.’ Then the rest of his deeds will be reckoned in like manner.”

[Sunan Al-Nasai, Kitab Al-Salat, Hadith 466]



Sayings of the Promised Messiah & Mahdi عليه السلام

True Prayer

At this point, when a person's soul is humbled to the state of complete self-effacement, it begins to flow towards God in the form of a running spring and it becomes completely detached from all other relations beside Allah. At that time, the love of God Almighty descends upon such a person. At the time of this union, a unique condition is born through two surges of fervour: the fervour of providence surges forth from above and the fervour of man's servitude surges forth from below. This phenomenon is known as Salat or Prayer. It is this very Prayer which incinerates evil, and leaves behind a divine light and brilliance in its stead, so that this may serve as a shining lamp for the seeker on their path in the face of dangers and perils; and so that it may show a seeker all the rubbish, debris, thorns and stones that may obstruct their way, thus safeguarding them.
It is in this state that the verse:

إِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

(Surely, Prayer restrains one from indecency and manifest evil) becomes applicable, because not in their hand, rather in the niche of their heart is a shining lamp. This rank is attained through utmost humility, through complete self-effacement, through lowliness and absolute obedience. How then can such an individual even think of sin? Such a one can never disbelieve, nor turn their gaze towards indecency. Therefore, such an individual experiences such pleasure and such satisfaction that I am at a loss for words to explain it fully.

[Malfuzat, Vol. 1, pp. 162-163]

Salat and its Etiquettes

Summary of the Friday Sermon by Hazrat Mirza Masroor Ahmad (aba), Khalifatul-Masih V, on 27th January 2017 at the Baitul Futūh Mosque, Morden, London



After Tashahhud and Surah Fātiḥah Huzoor (aba) proceeded as follows:

Last Friday I spoke on the importance of observing Salat and I have been receiving letters from the members of Jama'at and office bearers in which they mentioned that it was a timely reminder. They were being lazy in this regard and will try to improve their observance of Salat. May Allah help them to fulfil their promise and enable them to populate the houses of Allah.

In the beginning people are very passionate about following an instruction but as the time passes, their passion fades away. The system of Jama'at should recognize this and must constantly remind members of Jama'at . Steadfastness is the key.

Individuals exhibiting laziness is not necessarily harmful but when organization show laziness, it leads to lack of reformation and is matter of great concern. Auxiliaries and the community should pay great heed to this task - the task declared as purpose of our Creation. Such programs should be arranged that we experience progress with each day. Our progress in worship will lead us to true victories. This is quite an important principle. Jama'at should take this very seriously.

Lajna Imai'llah should play a role - they should supervise over children offering prayers. They should remind male members of their house to offer their prayers at the mosque. If women play their role, then we can experience a great reformation.

Those who make excuses that worship is a matter between themselves and God, they should remember that when we become part of a system then we have to abide by the rules. So the task of Jama'at is to remind everyone of their responsibilities. Some women also complain that when they remind their husbands, they get angry. They say we are tired so don't wake us up for Fajr. It is obligatory upon wives to remind their husbands If it was only sufficient to pray if

one desires, or one is not able to wake up for Fajr. The Prophet Muhammad ﷺ instructed us to wake each other up.

Sometimes questions are asked which are related to Salat and Fiqah, so today I'll answer some of those questions. People from different background and schools of thoughts join Ahmadiyyat and they do things differently. The Promised Messiah عليه السلام has taught his Jama'at better and virtuous ways.

With respect to raising hands, Rafah Yadain, it was not the practice of The Holy Prophet ﷺ. The Promised Messiah عليه السلام did not do it either.

Reciting Surah Fatihah behind the Imam is an virtuous practice and is better than not reciting.
Reading Bimillah out loud before reciting the Surah in Salat and saying Ameen out loud after Surah Fatihah was not adopted by the Promised Messiah عليه السلام. There is nothing wrong with doing so.

Regarding folding hands during prayers, Promised Messiah عليه السلام recommended one should fold his hands above the navel area.

Regarding raising your index finger, the Promised Messiah عليه السلام said that Arabs used it when they would abuse or curse someone but Islam changed their mentality by instructing its followers to use the same finger for proclaiming the unity of God.

Promised Messiah عليه السلام would pray in a manner consistent with the practice of Holy Prophet ﷺ. It is important not to dwell on minor details, but a greater focus should be paid on Allah Almighty

With respect to offering Quranic prayers in Ruku Sujud, it should not be done. It is a time for great humility and word of God has exalted status. It was not the practice of The Holy Prophet ﷺ.

It was asked whether a Rakat should be counted if one joins in Ruku. The Promised Messiah عليه السلام said that my personal inclination is that there is no prayer without Fatihah. But if one gets late despite trying and joins Ruku, his Rakat would be counted as this is stated in ahadith.

If the Imam is leading Asr prayer and a person comes who hasn't yet performed Zuhr prayer, then he should first perform Zuhr prayer – meaning it is preferable to keep the order of prayers. If the follower doesn't know which prayer is being lead, then his prayer would be that of the Imam. He should perform his own missed prayer afterwards. Meaning if he accidentally reads Asr prayer with the Imam first without Zuhr first, then he should do Zuhr prayer afterwards.

Because the Promised Messiah عليه السلام used to offer Sunnat prayers at home, some people misunderstood this to mean it was not mandatory. Hazrat Khalifatul-Masih I رضي الله عنه clarified this matter stating that The Promised

Messiah عليه السلام offered all his Sunnat prayers at home. Mirza Bashir-ud-Din Mahmood Ahmad رضي الله عنه and other members confirmed this as well.

Then there is a question about saying Salat behind an Imam who takes this position as a profession? Promised Messiah عليه السلام said that for me offering Salat behind any person who leads prayers as a profession is not correct. They lead the congregation keeping in mind the money they will gain out of it. If they won't be paid for it, then they would surely give up this task. If livelihood is earned with a pure intention, it in itself is worship.

Promised Messiah عليه السلام said that offering Salat behind any person who issues edicts of disbelief pertaining to the Messiah of the time is not allowed and is haram. These people who accuse other Muslims of apostasy are indeed the ones who shall be destroyed. Therefore, they do not deserve that any person from my Jama'at offer Salat behind them. Can a living person offer Salat that is being led by a dead person? Remember that as Allah has informed me it is Haram for you to offer prayer behind any such person. Make sure that your Imam is from amongst you. Hadith Bukhari states Imamokum minkum.

Then there was a question about saying Salat behind people who are not hostile to the Jama'at but have not accepted the Promised Messiah عليه السلام. The Promised Messiah عليه السلام said that these people have not accepted the beliefs of this sect and have not considered any of the signs from Allah and have not pondered over the state of Muslims, have not followed the path of Taqwa. Allah says in the Holy Quran: 'Allah accepts only from the righteous' [5:28] Therefore, do not offer Salat behind a person who's Salat itself is not up to the standard to be accepted.

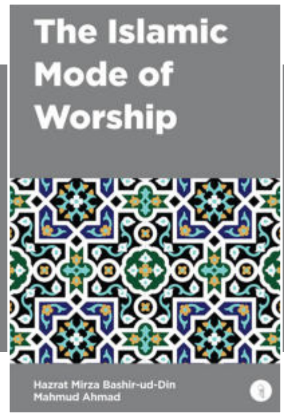
There is a request for prayers for the Ahmadis in Algeria. It is a new Jama'at and most members are new converts. But they are very strong in their faith. The situation is being very difficult for them. Cases are filed without any reason. Some are being sent to prison. Our people there are considered a group similar to Daish (Nauzubillah). The truth is that if in today's time, in any country if there is any group that is peaceful and abiding to the laws of their respective governments then it is the members of Jama'at Ahmadiyya. But because they had to associate some accusation to us they are coming up with their allegations. May Allah ease the situation for Ahmadis there and give them patience and may Allah reflect back these ill doings on the enemies of Ahmadiyyat. May Allah keep every Ahmadi safe from these atrocities. Ameen.

View complete recording of this sermon via MTA online https://www.youtube.com/watch?v=RBhVpGqDhKs

The Islamic Mode of Worship

An extract from the book "The Islamic Mode of Worship"

by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul-Masih II ؓ



I have written this brief essay for those pious souls and lovers of truth residing in Europe, who through their God given reason and intellect, have recognised that everything they were previously told about Islam emanated from the prejudices of agents of the Church. And now that they wish to gain a fresh and truer perspective into Islam, I intend here to elucidate on a most incomparable institution; one which is considered an essential practice of Islam—that is the namaz.

PURPOSE OF WORSHIP

But, before I explain in greater detail how Muslims perform the namaz, or before I proceed to translate the various passages a worshipper recites therein, I consider it necessary to first discourse on two essential matters. One objective of worship is to articulate gratitude to that holy being Who in Arabic is called Allah and in English is called God. Human beings are naturally compelled to feel gratitude towards their benefactor. According to a hadith:

The constitution of the heart compels human beings to love their benefactor.

(Kanzul-'Ummal, Vol. 16, p. 115, 2012 Damascus, hadith no. 44102)

Hence, one of the most important functions of namaz is that individuals are able to come before their Lord and affirm the favours He has bestowed on them in their own language and tongue. Besides this, worship also serves another purpose: it cleanses people of their sins and evil inclinations. Allah the Exalted does not stand in need of human adoration; the true purpose of the commandments He has imparted is to purify people, for Allah the Exalted is pure and cannot establish a relationship with that which is tainted. He desires that those who draw near to Him also be pure. All forms of worship that are ordained by God, aim to free the self from evil and mischief, and endow people with the strength to forgo their gratuitous desires. Worship ought to help individuals better their relationship with Allah the Exalted, as well as solidifying their bond with His creation. Accordingly, religion as defined by Islam, is that which strengthens the human relationship with the divine and enhances the kinship of people. A system of belief which fails to satisfy any of these essentials, cannot be considered a religion, because it does not fulfil the requirements of faith. Thus the real purpose of all prescribed religious practice is to bring people nearer to God Almighty and to give them the strength to eschew sin. Any act of worship which provides the means for the fulfilment of these two needs is beneficial, and to occupy oneself in that

which fails in these objectives is to idle away one's time. The Holy Qur'an has explained this in the following terms:

اِنَّ الصَّلٰوةَ تَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ

Namaz is a safeguard against indecency and evil. In other words, it fulfils the purpose of worship.
(Al-'Ankabut, 29:46)

REQUISITES OF WORSHIP

Once it has been determined that the true purpose of prayer is to establish a relationship with Allah the Exalted, express gratitude to Him and the reformation of the self, then whatever mode of worship achieves these two ends is correct, and the religion which prescribes it ought to be considered the true religion.

The mode of worship decreed by Islam for its followers and the means prescribed to attain these objectives is such that it cannot be found in any other faith. If people reflected on this, they would conclude that the means adopted by the Islamic form of worship are the only ones that sufficiently fulfil the [ultimate] aim of devotion. They are as follows:

The body and soul are so closely linked that each impacts the other. For instance, when a person receives bad news, the sadness it causes is also manifested on the body. Similarly, physical pain also afflicts the soul. The same is true of feelings of pleasure.

One method by which to attach the heart to God Almighty during worship is to enter into a posture which might induce humility, so that this affects the soul and brings sorrow and meekness to the heart and allows people to focus on God Almighty with full fervour.

Various postures of humility have been adopted by the world. In some places humility is expressed through the act of bowing, while in others standing with folded hands is a sign of meekness, and still in others through kneeling or prostration. Islam, which originates from the Creator of [human] nature, has kept in mind all types of dispositions and diversity of expression and combined all these acts in the namaz. Accordingly, people of various dispositions find an expression of humility within the namaz which accords to their temperament. Under the influence of these various devotional postures, the human heart is filled with fervour and it submits itself before God Almighty.

The spectacle of a Muslim standing before God Who is Lord of all the worlds at times with folded hands, bending low, standing with open hands [and arms hanging from the sides], falling in prostration or sitting resting on the knees is awe-inspiring. [And in the process of these movements] his heart is filled with the love a created [life] harbours for its Creator and the entirety of his being emits the prayer: 'God! I render homage to You through all those acts which the different peoples of the world have assumed as postures of humility.' The sight of the Islamic prayer not only moves the hearts of worshippers and inclines them towards Allah the

Exalted, but also of those who behold them.

The second requisite of namaz prescribed by Islam in order to fulfil its aims is supplication, which has been referred to as its essence. [In a hadith] the Holy Prophet ﷺ describes it as — that is, prayer is the pith of worship. (Tirmidhi, p. 770, 1999 Riyadh, hadith no. 3371)

Supplication is the essence of namaz and it possesses such potency that on the one hand it brings a worshipper nearer to Allah the Exalted, and on the other, it delivers to them clear and accessible means by which to protect themselves from sin. When our parents or those who are in a position of worldly authority over us accept our entreaties and implorations, how then is it possible that God Almighty, Who is the most merciful among those who show mercy, would reject the earnest supplications of His creation? Thus namaz is a compendium of prayer which develops love for Allah the Exalted, and through the acceptance of the supplications of a person, it becomes an avenue for their guidance and progress.

The third requisite prescribed by Islam is the contemplation of divine powers. Until an individual possesses complete knowledge of a thing, their relationship with it is deficient. For example, anyone who does not appreciate the value of learning cannot strive for the acquisition of knowledge; again anyone who is ignorant of the effects of poison will not fear it. Therefore, to establish a true relationship with Allah the Exalted and to eschew vice, it is imperative to have a complete understanding of His being. In the Islamic prayer the worshipper is enjoined to recite such passages [of the Holy Qur'an] which manifest the grandeur of Allah the Exalted and reveal Him to be worthy of their love. The effect of this is that they are compelled to fall prostrate in His presence and their hearts are filled with love and awe. When, at one time, all the favours of Allah the Exalted are presented before an individual; when they are made aware of the consequences of disobedience and estrangement from Him, they are overcome by a longing to separate [themselves from everything besides God] and draw inexorably towards Him. [It will become clear further on] to the reader through the translation of [the prayers and invocations that make up the] namaz, the extent to which these objectives have been kept in mind and how namaz instils recognition of God Almighty's pure and faultless being and how it fills the heart of the worshipper with divine love and helps them avoid sin. Such an example cannot be found in any other religion.

The mode of worship prescribed by Islam is so perfect and in accordance with the needs of humanity that it is unmatched by any other faith. And a close examination of it would sufficiently show Islam's superiority over other faiths. Regrettably, I cannot write on this matter in further detail as the principle aim of this brief essay is to elucidate on the etiquettes of the namaz.

PRAYERS OF THE PROMISED MESSIAH عليه السلام

Translation of a few couplets of an Arabic ode by Hazrat Mirza Ghulam Ahmad عليه السلام, the Promised Messiah and Mahdi, Founder of the Ahmadiyya Muslim Community.

يا ربّ أَيِّدْنا بفضلك و انتقِمْ ممّنْ يدُعُّ الحقَّ كالغُثَّاءِ

O my Lord! Help me through Your grace and avenge me for
The one who casts away the truth as if it were dust.

يا ربّ قومى غلَّسوا بجهالةٍ فارحَمْ وأنزِلْهم بدار ضياءِ

O my Lord! My people on account of their ignorance have strayed into darkness;
Show mercy and lead them to the abode of light.

يا ربّنا افْتَحْ بيننَا بِكرامَةٍ يا مَن يرٰى قَلْبِى ولُبَّ لِحائى

O our Lord! Decide between us with Your grace.
O the One who sees my heart and the deepest recesses of my being!

يا مَنْ أرٰى أبوابه مفتوحة لِلسّائلين فلا تَرُدّ دعائى

O the One whose doors I always find open for those who beseech!
Do not reject my supplication.

[Amin—May it be so, O Allah.]

[Haqiqatul-Wahi (The Philosophy of Divine Revelation), Ruhani Khaza'in, vol.22 p.729-735]



The Beauty and Glory of the Holy Qur'an (Part 3)



Maulana Azhar Haneef (A speech delivered at the Jalsa Salana UK 2009)

(This is the continuation of Part 1& 2, which were published in previous issues of Ansaruddin)

Whenever the message of the Holy Qur'an reaches people, whether from the East or West or North or South, this is the impression it indelibly leaves on human hearts because as I have mentioned, it is implanted in the nature of man to appreciate beauty and to receive and respond to God's Word when he hears it. There is nothing on this earth more beautiful and glorious than the Holy Qur'an. It is an inexhaustible treasure which will continue to disclose more of its hidden beauties with each passing generation – no generation can exhaust its beauty. The Promised Messiah عليه السلام has said: 'The clear miracle of the Holy Qur'an which can manifest itself to every people and by presenting which we can silence every one, whether an Indian, or a Persian or a European or an American, is the unlimited treasury of insights and verities and wisdoms, which are expounded in every age according to its need and stand as armed soldiers to refute the thinking of every age. If the Holy Qur'an had been limited in its verities and insights it would not have amounted to a perfect miracle. Beauty of composition is not a matter the miraculous nature of which can be appreciated by every literate and illiterate person. The clear miracle of the Holy Qur'an is the unlimited insights and fine points which it comprises…Bear it in mind that the miracle of unlimited insights and verities which are contained in the Holy Qur'an has accomplished more in every age than has the sword.' [Izalah-I-Auham; Ruhani Khaza'in, Vol. 3, pp.305-320]

To win the hearts of the Western nations and the rest of the world, there is no need for terrorism, militarism or holy Jihads, one need only present the beauties, verities and unlimited treasures of the Holy Qur'an. It is a perennial miracle. The Holy Prophet ﷺ once said:

'Before me, every Prophet was given a miracle and I have been given the permanent miracle of the Qur'an till the Hour is established, so I hope that my followers will be more in number than all the other Messengers' as my miracle will last till the Day of Resurrection, and it is

a Glorious Book; when anyone reads it, even if he is a pagan, he is convinced that it is produced by none but by the Creator of the heavens and the earth.' (Sahih Al-Bukhari, Vol. 1)

This declaration comes from a soul whose voice was so blessed that he once shouted a warning and the commander of the Muslim forces heard his words loudly and clearly although hundreds of miles separated the two. His gaze was so blessed that one night he looked and pointed skyward and the bystanders noticed that the moon had split into two. His hand was so blessed that he merely cast a handful of pebbles and it turned into a ferocious wind and dust storm which whipped against the Makkan army. His mouth was so blessed that he sipped from a vessel and milk began to fill it with such abundance that a group of his companions drank to till their fill. His saliva was so blessed that he rubbed it into the eyes of his noble cousin and companion, Hadhrat 'Ali رضي الله عنه, and healed him of distress. Yet, he did not consider any of these marvellous and miraculous occurrences to be the true sign which he brought from God to open the eyes and hearts of humanity. No, he felt that his sole miracle – a miracle not buried in the narrations of the past and not confined to the Arabs or any people, place or time till Judgment Day – is the Holy Qur'an. This is the real glory, grandeur and greatness of Qur'an.

In his lifetime, through the agency of the Holy Qur'an, the Prophet Muhammad ﷺ lifted his people from the darkness of spiritual ignorance to the heights of Divine knowledge so much so that he declared, "My companions are like the stars, whomsoever you follow you will find guidance." What greater miracle could there be than the one which lifts the veil from man's eyes and enables him to not only achieve the purpose for which he was created but also to lead others to that purpose and attain the highest levels of spiritual ranks and degrees in the estimate of God. In short, the Holy Qur'an is Al-Ruh, par excellence, the Living Book that imparts life to others. That is the miracle which he left us as his great legacy to move our hearts and minds, elevate our morals, raise our spiritual consciousness and help us to perceive God through His Glorious attributes and experience His Love, and Grace and Mercy so that we discard our lower selves, our earthly passions and desires, our brutish and beastly behaviour, and rise like so many fortunate souls before us to take our place in the spiritual firmament reserved for the righteous and become one of those glittering bright stars.

The miracle of the Holy Qur'an promises honour and distinction to its devotees, not disgrace and defeat. Hadhrat Maulawi Hakim Nur-ud-Din رضي الله عنه, the First Khalifa, had an intense love of the Holy Qur'an and an incessant

desire to impart its knowledge and instil its love in our hearts as well. He would pray, "O God help me to teach them the Holy Qur'an so that they can understand it" and he would express his sole request to receive the gift of the Holy Qur'an first and foremost upon his resurrection after death so that he may again start reading it and teaching it to others. All Muslims should hope and pray that they may have a leader who has this type and degree of boundless and timeless love for the Holy Qur'an. May Allah forever bless him for his sincere and selfless service of the Holy Qur'an. Based on that love, we can understand why the Promised Messiah عليه السلام strongly recommended to all his companions to sit with Hadhrat Maulawi Nur-ud-Din رضي الله عنه to learn even a few parts of the Holy Qur'an, and later said:

"How wonderful it would be if everyone in my Community was Nur-ud-Din. However, this can only happen if each heart is filled with the Light of Faith."

I would say here that Allah granted Hadhrat Maulawi Nur-ud-Din رضي الله عنه this "Light of Faith" because of his love of the Holy Qur'an, and we too can acquire this light only through this blessed book.

The Second Khalifa of the Ahmadiyya Muslim community, Hadhrat Mirza Bashir-ud-Din Mahmud Ahmad رضي الله عنه used to respond to enquiries about his education by simply saying, "I know the Holy Qur'an." It was an understatement, he didn't just know the Holy Qur'an, he received special Divine help as the 'Musleh Mau'ud', the 'Promised Reformer', to master it. In his concluding address during the Annual Jalsa of 1944 he stated:

"God of His Grace, appointed angels for my instruction and by this means made me aware of such meanings of the Holy Qur'an as were beyond the imagination of a human being. (He) has appointed me the teacher of the world for teaching the Holy Qur'an in this age."

(The Renaissance of Islam, p.299)

That was all he needed to discuss any subject, tackle any problem and find guidance on any matter. Anyone who has read a portion of his commentary on the Holy Qur'an knows that this was no vain or empty boast.

The Third Khalifa, Hadhrat Mirza Nasir Ahmad رضي الله عنه, like the first Khalifa and rightly-guided Khulafa following the Holy Prophet ﷺ, had committed the Holy Qur'an to memory, and he steered the ark of Ahmadiyyat through the storms of severe opposition in Pakistan as they constitutionally declared us non-Muslims in 1974. Prior to the declaration, when He appeared before a special committee of the Pakistan National Assembly to state the Jama'ats viewpoints and to respond to questions, he gave such a powerful answers based primarily on verses of the Holy Qur'an that the government sealed the record of the entire proceeding and refused to publish his

testimony, even up till now, in order to conceal the verdict of the Holy Qur'an that their declaration was baseless.

The Fourth Khalifa of the Ahmadiyya Muslim community, Hadhrat Mirza Tahir Ahmad رحمه الله تعالى tried to prevent the first Gulf War by advising President Saddam Hussein and the Muslim leadership to not shed the blood of fellow Muslims and to settle their disputes through the Holy Qur'an, and not through military action and political intrigue. This was the exact same advice and admonition which Hadhrat 'A`ishah رضي الله عنها gave when insurgents assassinated Hadhrat 'Uthman رضي الله عنه and then infiltrated the Muslim ranks during the Khilafat of Hadhrat 'Ali رضي الله عنه and instigated a war. Hadhrat Mirza Tahir Ahmad رحمه الله تعالى said:
"I invited them to make a recourse to the teachings of the Holy Qur'an in this regard. The Holy Qur'an says:
If you differ in anything; refer it to Allah and His Messenger. (Ch.4:V.60)

"You should revert to the teachings of the Holy Qur'an and draw the guiding-light from it…Simply put, the teaching is this: whenever two Muslim countries are at war with each other, it is incumbent upon all Muslim countries to collectively put pressure on the party they unanimously believe to be the transgressor… there is no mention of seeking assistance from non-Muslim countries. If this teaching was adhered to, this ever-deepening and dangerous crisis would not have taken this turn."
(Gulf Crisis, pp.46-47)

Tragically, President Hussein and the Muslim leadership paid no heed to the Khalifa's exhortations and turned away from the Holy Qur'an. Centuries ago, God warned about this time when the Muslims would abandon the Holy Qur'an, and thus would painfully lament:
O My Lord, my people indeed treated this Qur'an as a discarded thing. (Ch.25:V.31)

His words pierce one's heart, as he asks with utter dismay and disbelief, how could anyone abandon a Book as marvellous and glorious as this particular Word of God, the Holy Qur'an?

Hadhrat Mirza Tahir Ahmad رحمه الله تعالى, Khalifatul Masih IV shared that treasure of the Qur'an with us through his sermons, speeches, question answer sessions, Dars (lessons) of the Holy Qur'an during Ramadhan and later as a regular feature on Muslim Television Ahmadiyya International. In the process he educated and inspired a whole new generation of Muslims as he primarily spoke about contemporary thinking, issues, sciences and discoveries. He demonstrated that the Holy Qur'an is pregnant with hidden knowledge

and relevant for every age.

The fifth and current Khalifa of the Ahmadiyya Muslim community, Hadhrat Mirza Masroor Ahmad, from the outset of his Khilafat has drawn attention towards spiritual and moral education through the guidance found in the Holy Qur'an. He speaks consistently and forcefully from Qur'anic teachings on every matter that comes before the world at large. Recently, for instance, Hadhrat Khalifatul Masih V ﷺ pointed to the Qur'anic teachings on economics that would eliminate the global economic crisis, save humanity from the brink of a disaster such as a World War, and foster a system that provides for everyone's needs. Addressing the British Parliament on October 22nd, 2008, he said:

"The Holy Qur'an guided us by saying avoid interest because interest is such a curse that it is a danger for domestic, national and international peace... furthermore, we have been cautioned that we are not allowed to enter into the business of interest, with the warning that if you do so, it will be a war against God... God Almighty has said: Come towards peace that can only be guaranteed when there is pure and wholesome trade and when resources are put into usage in a proper and fair manner."

His overriding advice, however, is for all of us to develop a deep attachment to the Holy Qur'an. He said:

"Everyone of us should analyse as to what extent he loves the Holy Qur'an and obeys its commandments and tries to practice them in his life. There are ways of manifesting love. The most important thing for an Ahmadi is to make it obligatory upon him to recite a minimum of two or three ruku (sections) of the Holy Qur'an regularly. Then taking the next step, he should read it along with translation. By reciting the Holy Qur'an daily along with reading the translation, its beautiful teachings subconsciously filter into the deep layers of the mind." (Conditions of Bai'at & Our Responsibilities, p.114)

Following this routine is the simple and clear way for each of us to earn blessings and honours. The Promised Messiah عليه السلام said: 'Those who honour this Holy Book shall be honoured in Heaven.' (Our Teaching, p.5)

May Allah have mercy on mankind through the Holy Qur'an and pour its glory and beauty into hearts, minds and souls so that we may become brilliant beacons of light – we become Nuruddins as the Promised Messiah عليه السلام wished – to guide families and nations and all of mankind out of the wilderness of spiritual darkness along the heavenly path of Islam that leads ever nearer to Allah.

The Prayers (Part 2)

An extract from the lecture Zikr-i-Ilahi (Remembrance of Allah) delivered by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad Khalifatul-Masih II رضی اللہ عنہ



(This is the continuation of Part 1, which was published in Jan-Feb 2021 issue of Ansaruddin)

Concentrating in Prayers

I will now speak about maintaining concentration in Prayers—a subject about which I have been asked often. You may already be practicing some of the methods I will describe. If you have done full justice to them, you must have tasted their beneficent result.

As a part of the Prayer service, the Shari'ah (Islamic Law) has prescribed some rules for maintaining concentration. Due to their own ignorance, many people derive no benefit from these rules. I will add some techniques, which are generally not known but can be helpful.

Let me start with a general principle. When someone really believes in a technique that he is using, he receives greater benefit from it. Sando was a master body builder in Europe. He said that, "Exercise is essential for health, but at the same time you must believe that your arms and muscles are getting stronger and firmer." The arms get stronger with exercise, but when you add the belief that the body is benefiting, it is naturally influenced. Without such a belief, much of the potential impact is lost and the benefit is reduced.

Rules within Islamic Law, which Helps in Concentration

Some rules embodied in Islamic Shari'ah for maintaining concentration are as follows:

1. Performance of Wudu (ablution) is essential before starting every Prayer. God Almighty has created means of communicating thoughts and feelings. One of them is the nervous system; it acts as a channel to carry one man's feelings to the other. The Holy Prophet صلی اللہ علیہ وسلم recited Ayatul-Kursi and he then blew upon his hands and

lightly passed them over his body. Do you think that this was a frivolous act? No! The truth is that thoughts are channeled from one person to the other through the nervous system, the voice, and the breath. The Holy Prophet ﷺ brought all channels under control by reciting Ayatul-Kursi with his tongue, then by blowing upon his hands, and then by lightly passing his hands over his body.

In brief, the voice, the nervous system, the sight, and the breath are all means for the expression of thoughts. That is why the righteous Muslims, including the Holy Prophet ﷺ recited specific words to achieve full spiritual benefit while blowing upon or touching the bodies.

Since the nervous system is a channel for the expression of thoughts, the Holy Prophet ﷺ has instructed us to perform ablution in order to purify our thoughts. The main outlets for the expression of thoughts are the mouths, the arms and the feet which are required to be cleaned. Experiments show that when the mouth, arms and legs are washed with water, the string of evil thoughts is broken.

Ablution breaks the string of extraneous thoughts and creates tranquility and comfort. This, in turn, helps in concentrating. When you make ablution, resolve firmly that with it you are going to banish all stray thoughts. With this attitude you will experience added comfort and your thoughts will not be distracted.

2. Another means of achieving concentration in Prayers is to offer congregational Prayers at the mosque.

Human thoughts work through a process of association. When Tom meets Dick he asks him about his son Harry. Even though Harry is not present, meeting Dick reminds him of Harry. That is how the human brain works: when you see something, you also remember other things associated with it. If someone offers Prayers at a place called the house of God, where Prayers are offered day and night, he will surely think that he is standing before God for Whose worship the place has been constructed. He will thus feel that he must obey his Lord with a true heart.

The Holy Prophet ﷺ has instructed that Muslims should reserve a place for Prayer in their homes. Praying there will remind them that place is also reserved for worship.

There may be some among you who have never experienced such thoughts in the mosques. But now that the point has been made clear to you,

you will be able to go to mosques with these feelings. This will help you to control wayward thoughts, concentrate on your act of worship, and find true peace.

3. The instruction to face towards Ka'aba (the first house of God built in Mecca) also helps in achieving concentration. The city of Mecca has many distinctions. It was here that in obedience to God's will, a loved one of Allah—Abrahamas—left his wife and child without any provisions and protection. Since he did it for the sake of God, He multiplied his progeny, which is innumerable like the stars in the sky. Many prophets were born in his progeny. Finally, the person destined to reform the whole mankind was also raised from his progeny.

When someone realizes the wisdom of turning his face towards Mecca, he is inspired by the sacrifice of Hadhrat Ishmaelas. His mind is drawn to the fact that God, for Whose worship he is now standing, is the Lord of Great Honor and Majesty. This realization helps eliminate stray thoughts and leads one to the recognition of the Grandeur and Glory of Allah.

4. Calling of Adhan (call to Prayer) also helps in concentration. The call of "AllahoAkbar AllahoAkbar" (Allah is the Greatest, Allah is the Greatest) reminds worshippers that God, to Whose presence they are being summoned, is the Greatest. This will promote concentration in their Prayer. The Holy Prophet ﷺ says that the Adhan is called to put Satan to flight.

When someone realizes that the objective of Adhan is to express the Grandeur and Glory of God, he will appreciate its wisdom. Having learned about this philosophy, you will now remember it when you hear the Adhan and will receive its full benefit. When the remembrance of the Greatness and Glory of God takes hold of your mind, other thoughts will vanish and concentration will be achieved.

5. Iqamat (the shorter version of Adhan recited at the beginning of Salat in congregation) also draws attention to the Greatness and Glory of God. All the points made concerning Adhan apply to it too. The Holy Prophet ﷺ says that Iqamat, too, puts Satan to flight. He meant that Iqamat removes evil inclination and promotes concentration in worship.

6. Order in outwardly arrangements creates order in thoughts and does not let them disperse. When the rows are physically formed for Prayer, deeper thoughts are also lined up. And what an aweinspiring form the rows represent in

Prayers—everybody standing before the King of kings in utter silence! The Holy Prophet ﷺ says, "Keep your rows straight; lest your hearts become crooked." What is the significance of the rows? Simply that the external disorder would adversely affect spiritual harmony.

7. The seventh means of achieving concentration in Prayers is Niyyat (intention) because when you command your mind to do something it attends to it. Niyyat does not mean that you have to verbalize the name of the Imam, the numbers of the Raka'at, and facing the Ka'aba. The intention of offering Salat should be made in the heart.

It is said that somebody developed a phobia concerning Niyyat, and, in particular, about specifying the Imam (one who leads the Prayer). If he stood in a line behind others, saying "Behind this Imam" did not satisfy him. He suspected that since there were other people between him and the Imam, he was not really behind that Imam. So he moved forward and said, "Behind this Imam." Still dissatisfied, he moved further still and touching the Imam said, "Behind this Imam." Those who suffer from such superstitions are wrong. They suffer the consequences. The Niyyat is turned in to an unnecessary burden.

In truth the intention is related to the heart. When you stand for Prayers, think actively about the Prayers. Remind yourselves what you are about to do. As soon as you understand this, you will begin to develop humbleness and will begin to concentrate.

8. In congregational Prayers the Imam repeats words which create the fear of Allah. Anybody who becomes distracted is nudged and reminded. When AllahoAkbar is called he is warned: Stand with full attention because the One in Whose presence you are standing is the Greatest. Then, after a while, when thoughts are distracted, the Imam again makes the same reminder. Again, after a while, he is told: Sami-Allaho li man Hamida (God listens to him who praises Him)—reminding him that in order to benefit from the Prayer, he must spend the time in praising Allah; otherwise, he is wasting his time.

Repeated reminders from the Imam make the followers alert and attentive. This is why the Imam has a rank ahead of the followers; he reminds them again and again that they are standing in the presence of the Greatest of all Kings and, therefore, must stand with full attention.

9. Islam has not adopted a single posture for

Prayers but different positions. If someone gets absorbed in other thoughts, his going in Ruku (bowing), Sajdah (prostration) reminds him. Even if someone moves to these postures as a habit, the simple act of making the movements makes the mind alert. Worship in other religions does not posses this characteristic; it is unique to Islam.

10. Performance of Sunnah before and after obligatory Prayers also helps achieve concentration, especially during the obligatory Prayers.

It is a law of nature that signs of coming events start appearing before their occurrence and the after-effects continue after they have occurred. For example, light spreads before the sun appears in the morning and continues after it sets in the evening. We also observe that some worries dominate the mind at the cost of other thoughts. Matters which accord with one's wishes, or those resulting in pleasure, or those whose absence can be harmful, overpower other matters and preoccupy the mind.

If someone is engaged in a task which does not appear very beneficial to him, and if he has to perform something which is likely to benefit him or can harm him if not done, or is of special interest to him, his thoughts would be absorbed in the second task even when he is doing the first. Take, for example, a worker in an office. If he has to carry out a personal task after office hours, he will start thinking about it an hour or two before he leaves his office. Conversely, if he is engaged in an important assignment in the office, he will continue thinking about it when he leaves his office. Only after some time will he be able to concentrate fully on his other tasks.

The Holy Prophet ﷺ has prescribed Sunnahs before and after the Fard Prayers to make sure that the Fard are not vitiated by wandering thoughts. Such distractions are suppressed during the performance of Sunnahs and make a man fully prepared and attentive during the performance of Fard Prayers. Similarly, Sunnah have been appointed after the Fard Prayers, to stop the thoughts of pending business from vitiating the last part of the Fard Prayers. Thus, the whole of the Fard Prayer is protected. As I stated, stray thoughts generally arise when an earlier task is about to be completed and the mind is being prepared for the second. If one believes at the end of his Fard Prayers that he has not yet finished—the Sunnahs still remain—his thoughts will remain suppressed. This is one of the major reasons for the appointment of Sunnahs.

The Holy Prophet ﷺ has appointed the number of Sunnahs in accordance with the requirements of the time.

The time of Zuhr Prayer (early afternoon) is the time of great involvement in other tasks. He has therefore appointed two or four Sunnahs before and after the Fard. He has appointed two sentries to safeguard the Fard from any wandering thoughts.

There are no Sunnahs before Asr (late Afternoon Prayer) but there are Nawafil—one may observe them or skip them—because it is time to finish off business activities. The Prayer for this time is therefore very brief. But there is Zikr between Asr and Maghrib (evening) Prayers.

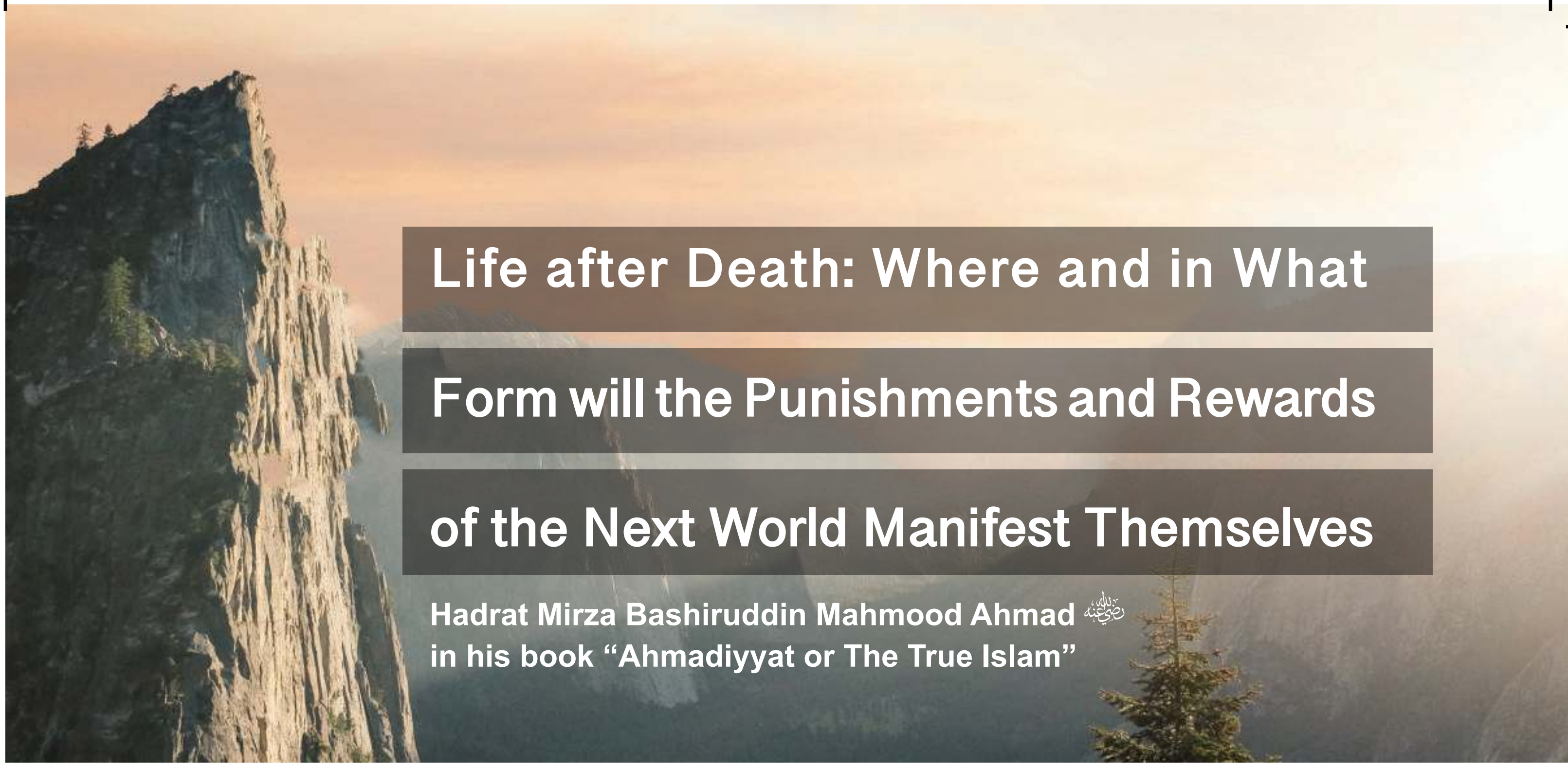
There are no Sunnahs before Maghrib Prayer because the time is generally very short; but there are Sunnahs after Maghrib. Dinner is generally taken after Maghrib. The two Sunnahs safeguard the mind from being absorbed in thoughts about food or other similar affairs.

There are no Sunnahs before Isha Prayer because the kinds of activity before Isha do not absorb one's mind for long; but there are Sunnahs and Vitr after Isha which protect the mind from the thoughts of sleep. The Vitr can also be performed later.

There are two Sunnahs before Fajr (Morning Prayer); they serve to get rid of the slumber. There are no Sunnahs after Fajr because generally there is not much activity to preoccupy one's mind after Fajr. But Zikr has been prescribed between Fajr and sunrise.

All of the above methods of maintaining concentration in Prayer have been prescribed in the Shari'ah. You can benefit from them fully if you understand their philosophy and keep reminding yourselves of their wisdom. I have described these methods in detail to enable you to understand them fully. God willing, those who act upon them, giving due regard to their philosophy, will derive great benefit.

It should also be remembered that just as the human body has joints, so do the Prayers. The joints of the Prayers consist of words which are recited during standing, bowing, and prostrating postures. Pay special attention to these joints to make your Prayer very strong and upright; otherwise, it will fall.



Life after Death: Where and in What Form will the Punishments and Rewards of the Next World Manifest Themselves

Hadrat Mirza Bashiruddin Mahmood Ahmad رضی اللہ عنہ
in his book "Ahmadiyyat or The True Islam"

It may be asked where and in what form will the punishment of hell manifest itself. Islam furnishes an excellent answer to this question, while no other religion gives an answer. Islam teaches us that hell is the name of the punishment which man will suffer through his seven senses. The Holy Quran says:

لَهَا سَبْعَةُ اَبْوَابٍ ؕ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ۝

'Hell has seven gates through each of which shall one part of a condemned person pass.' (Al-Hijr, 15:45)

But we find that the Holy Quran represents both the inmates of heaven and those of hell as complete beings and not as divided up into parts. Therefore the entry of one part of man through each of the gates of hell can mean only that man will feel its punishment through the avenues of his seven senses and thus he will, as it were, enter hell through seven gates and through each gate there will pass one part of his body; i.e., one part through the sense of sight, another part through the sense of hearing, a third part through the sense of smell a fourth through the sense of taste, a fifth through the sense of touch, a sixth through the sense of heat and cold, and a seventh through the muscular sense. It is by means of these seven senses that man commits sins. He sins either through his eyes, when he looks at evil things with an evil eye or he sins through his ears when he listens to backbiting or foul language, etc.; or he sins through his nose when he smells things which he ought not to smell, or through his sense of taste when he eats things which he ought not to eat; or through his sense of touch when a desire for soft beds and cushions prevents him from employing himself in the service of his fellow men; or he sins through his

sense of temperature when he shrinks from the performance of good deeds through fear of heat or cold; or again he sins through his muscular sense when he refrains from doing good or leaves it incomplete to save himself from fatigue. In short, it is the seven senses which cause a man to sin, and it is these senses which enable him to do good. By the seven gates of hell are thus meant the seven senses by means of which man commits sin. It is these seven senses through which he will taste punishment in the life to come, for owing to his becoming habituated to evil, the seven spiritual senses which correspond to the seven physical senses will become weakened and diseased, and will, by reason of their diseased condition, feel the punishment appointed for offenders in the next life. Accordingly we find that all these seven kinds of punishments have been mentioned in the Holy Quran. With regard to the punishment which pertains to the sense of sight the Holy Quran says, 'Would that the deniers could picture to themselves the spectacle when they will see the punishment.' (Al-Baqarah, 2:166.) That is to say, they shall be made to witness scenes the sight of which will cause them anguish. The Holy Prophet ﷺ says that they shall see serpents, scorpions and other terrifying things. With regard to the sense of hearing the Holy Quran says:

إِذَا رَأَتْهُمْ مِّنْ مَّكَانٍۢ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّ
زَفِيْرًا ۝

When it (hell-fire) shall see them from afar, they shall hear its raging and roaring.'

(Al-Furqan, 25:13.)

That is to say, the flames of hell-fire shall roar in a terrible manner so that the very hearing of that roaring will be a pain and terror. With regard to the sense of smell and taste, the Holy Quran says:

مِنْ مَّآءٍ صَدِيْدٍ
يَّتَجَرَّعُهٗ وَ لَا يَكَادُ يُسِيْغُهٗ ۝

'And of tainted water shall he be made to drink; he shall sip it and will scarce be able to swallow it for loathing.' (Ibrahim, 14:17, 18.)

With regard to the sense of touch, the Holy Quran says:

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّ مِنْ فَوْقِهِمْ غَوَاشٍ ۝

'They shall make their bed of Hell, and above them shall also be coverings of fire.'

(Al-A'raf, 7:42)

That is to say, they will be punished even through their sense of touch. Again, the Holy Quran says:

وَ إِذَآ أُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ دَعَوْا
هُنَالِكَ ثُبُوْرًا ۝

'And when they shall be flung into a narrow space thereof bound together, they shall then invoke destruction.' (Al-Furqan, 25:14.)

With regard to the punishment to be inflicted through the sense of temperature, the Holy Quran says, 'Let them taste hot boiling water as well as intensely cold water.' (Sad, 38:58)

With regard to the punishment inflicted through the muscular sense the Holy Quran says, 'Downcast on that day shall be the countenances of some, full of travail and weariness.' (Al-Ghashiah, 88: 3, 4.)

In short, the Holy Quran describes in detail the punishments which will be inflicted through the seven senses. This means that the seven spiritual senses, which correspond to the seven physical senses, will be vitiated, and will become the avenues or channels of punishment. A misuse or abuse of the senses which are a boon from God, will vitiate the spiritual senses and all things will become for them a source of pain.

But for those who make a beneficent use of their senses they will become a source of pleasure, for the right use of a thing strengthens it and enhances its properties. Accordingly we find that the rewards promised to the righteous pertain to these seven senses also. Every sense, being healthy and sound will become a channel or source of pleasure. Do you not see that the light of the sun which is so pleasant and which refreshes the eye and delights the heart becomes a source of pain and discomfort to one with a sore eye, so much so, that if the eye is not quickly shielded from the rays of the sun, it may totally lose its sight; or the man may faint? Similarly, do you not see that a sweet and charming voice which pleases all hearers is most disturbing to a man suffering from a disorder of the ear or from headache, and that which cheers other people becomes for him distressing and intolerable? Again, do you not see that when the sense of smell is vitiated, it is offended by a sweet smell, so much so that perfume causes headache to some persons although it is one of the blessings of God? Again, do you not see that when the sense of taste is impaired, a sweet thing tastes bitter, and salt tastes insipid? Every palatable thing loses its flavour, nay, it becomes positively nauseating. Again, do you not see that when a man's sense of touch is upset, a soft bed which would afford comfort and delight to another, becomes to him harder than stone and as uncomfortable as a bed of thorns which causes him to roll about in agony? Again, do you not see that when a man has his sense of temperature disturbed, the very coolness which is refreshing to others turns into fire for him and he casts

off his clothes and complains bitterly of a burning sensation in his body? Again, do you not see that in the hot season, a man who has this sense out of order begins to shiver with cold and covers himself with warm clothing while others may be using ice and may be fanning themselves? Similarly, do you not see that those whose muscular sense is weakened, consider walking an intolerable burden while for others it is a recreation; such people get tired before they have walked many paces?

In short, all these phenomena are being daily witnessed; from which one can well understand the nature of hell. It must be remembered that just as virtue has a positive existence and a misuse of the faculty of doing good is called vice, similarly, the blessings of God and bounties are positive, and pain and punishment are the consequence of the corruption which a man works in his own soul. A man came to the Holy Prophet ﷺ and said, 'O Messenger of God, God says that paradise extends over the earth and the heavens. If this is so, where, then, is hell?' The Holy Prophet ﷺ replied, 'When it is day, where is the night? The same is the case with heaven and hell.' Now this cannot mean that at one time all men will be in hell, and at another, all will be in heaven, just as there is day at one time and night at another. It means, rather, that though night comes over the whole earth and day too comes over the whole earth, yet for those, who have the sun over them, it is day, and for others it is night. Similarly those who will be under God's favour, will find themselves in heaven, and the others in hell. Hence those who through the grace of God will have developed their seven senses into a sound condition will enjoy the blessings of heaven, but for those who will have corrupted their senses, these very blessings will turn into punishment. Virtuous people will feel only so much heat as will ensure their comfort, but the wicked will feel the heat of a burning fire which will scorch them with its flames. A virtuous man will enjoy spiritual blessings resembling cool water, but when the water is given to the wicked man he will find it intensely hot so much so that it will burn his mouth. The Holy Prophet ﷺ says: 'Every man has a place in heaven and hell; those who go to heaven will occupy not only their own places but also the places which would have been occupied by those who are in hell, and those who go to hell will also occupy the places which would have been occupied by those who are in heaven.'

This too means that the inmates of heaven will take up the whole bliss, and those who are condemned, the whole punishment. When a person is unable to benefit by a blessing, he says to the other, 'Thou hast taken away my share also.'

The Holy Quran says, 'There is no one of you who shall not go down into hell.' And then it adds, 'Then will We deliver those who had the fear of God.' (Maryam, 19:71-72)

This shows that every man will enter hell but God will save the righteous from pain and suffering. That is to say, they will enter hell but at the same time will be safe from it. This can only mean that the righteous people will turn everything into a source of blessing and joy for themselves through the soundness of their senses. The Holy Prophet ﷺ says, 'God will say to a person: 'Leap into hell.' When he will leap into it, he will find it a place of joy.' In short, all those things which the spiritual body will experience in the next world will be the consequence of the right or wrong use of the seven senses.

There is this difference indeed that the inmates of hell will be confined to their respective places, but the dwellers of heaven will be free, just as a sick person is confined to his bed, while a healthy person moves about freely. For, hell is a prison or a hospital, and heaven is a pleasance. Hell is limited while heaven is unlimited. An inmate of hell will not be able to move beyond his prescribed limits. But a dweller of heaven will be free to go wherever he pleases. For him all space will be heaven. Even if he enters the place where the inmates of hell may be suffering the tortures of hell-fire, it will be to him like a pleasure garden. As the inmates of hell would suffer tortures and it distresses one person to see another in torture, the inmates of hell will be concealed from the eyes of the dwellers of heaven by means of a curtain so that the sight of their torture may not cause the latter any pain unless they themselves desire to see them. The inmates of heaven will not be aware of one another's condition; each will be conscious only of his own. But if God wishes to exalt a person to a higher position, He will make him aware of the condition of the person above him. Then will that man yearn for the next higher position, and will have his wish granted.

A Prayer of The Promised Messiah عليه السلام
for Concentration in Salat

On May 16, 1902 the Promised Messiah عليه السلام in a letter to Maulawi Nadhir Hussain Sakha Dehlavi, wrote about the manner of achieving concentration during salat:

"In salat, pray for yourself. Do not be content with superficial and inattentive salat. As far as possible strive for concentration. If you do not achieve concentration, recite this prayer in all the five daily salats, when standing up after every 'rak'ah':

"O God Almighty, O the Lord of Power and Glory, I am a sinner. The poison of sins has penetrated to such an extent into my heart, flesh and blood that I am devoid of emotions and concentration in salat. In Your mercy and Graciousness, forgive my sins and make my heart tender. Ingrain Your greatness, fear of You and love for You upon my heart, so that my hardheartedness softens, and I achieve concentration in my prayers."

[Treasure House of Prayers by Hafiz Muzaffar Ahmad, pp 190-192]

Baitl Futuh Region - Tarbiyyat Forum



Majlis Ansarullah Baitul Futuh organised an interactive and successful Tarbiyyati Forum on Sunday 28th February 2021. The theme of the event was 'Musleh Maud Day'.
Programme started with recitation and translation of the Holy Quran by Nasir Ahmad Sahib followed by nazm by Tahir Mahmood Sahib.
Event was chaired by Nisar Orchard sahib, National Secretary Tarbiyyat UK. He emphasised the importance of Tarbiyyat of young children by showing good examples of ourselves. He also recommended the book "26 Golden Principles of Tarbiyyat of Children" to all members. A Quiz Competition was also held on the topic of 'Musleh Maud Day'. It was hosted by Dr Tayyab Ahmad Mansoor Sahib, Nazim e Aala Baitul Futuh Region. It was an interactive sesion and everyone participated and enjoyed the competition. The session ended with vote of thanks and silent prayers by Nazim-e-Ala sahib. Total of 19 Ansar attended the event with their families.

Baitul Futuh Region - Isaar Forum

By the grace of Allah, Majlis Ansarullah Baitul Futuh Region held Regional Isa'ar Forum on 27th February 2021 on the topic of "Tackling COVID-19". The poster of the event was shared with Ansar brothers in Region couple of weeks prior to the event. Dr. Shahzada Khurram Butt Sahib, who is practicing GP, was the chair of the event. Programme started with the recitation of the Holy Qur'an. After that, Dr Tayyab Ahmad Mansoor, Nazim e Ala Baitul Futuh Region, gave opening remarks and introduced the guest speaker. Dr. Shahzada Khurram Butt Sahib gave a very detailed and thorough presentation about Tackling COVID-19. He gave information about the virus, about its mode of action, how can we protect ourselves and others, what to do if infected with the virus, how can we treat ourselves in homes, what to expect in hospital, how can we increase our immunity to fight out the disease, how to stay well in lockdown. Dr Sahib also presented quotes from Huzur-e-Anwar (May Allah be his Helper) about precautions that we can take during this pandemic and most importantly focus on prayers that may Allah save us from this pandemic. It was a very detailed presentation and Dr Sahib answered the questions of the audience as he went along with his presentation. 30 Ansar and their families joined the session. Programme concluded with the silent prayer

Birmingham South West Majlis - Activity Report



Alhamdolillah, during the month of February 2021, Majlis Ansarullah Birmingham South West held following events:

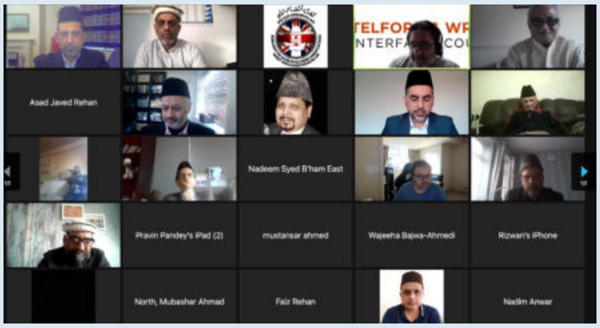
1. Tilawat and Nazm competitions were held under Taaleem department and total attendance was 13 Ansars.
2. 250 homeless were fed and 10 lunches to Ansars of age 60+ were also delivered under Isaar department.

Baitul Ehsan Region - Interfaith Event



Baitul Ehsan Region organized an inter faith event on 27th March 2021.
Discussions were held with the Christian Churches of Morden, London and topic was decided: "The Death and Resurrection of Jesus according to Islam and Christianity." Imam Safir Khan form Gillingham Jamaat was chosen as our speaker and Syed Mashhood Ahmad was chosen as chair and part of the QA panel for the QA session. Posters were designed and advertised among Jamaat Whatsapp groups three weeks in advance. In total there were 40 attendees with around 17 guests. Event was started with recitation of Holy Qura'an by Syed Isa Ahmad. Introduction of Jama'at was presented by Syed Mashhood Ahmad Sahib. Maik Taylor and Imam safir Khan delivered their speeches on the topic. Questions were asked to both Christian and Muslim speakers. Respected Imam Ibrahim Noonan sahib also attended the event. AlhumdoLillah all questions were answered efficiently. After that members were split into small groups in breakout rooms for private discussion. All attendees returned to main room and event ended with silent prayers led by Imam Ibrahim Noonan Sahib. Many members returned to private discussion where Mashood Ahmad Sahib and Ibrahim Noonan sahib were available to answer further questions.

Birmingham South Majlis - Interfaith Event



We held Local Amla meeting on 12th of March 2021 to organise an Interfaith Event on 21st of March 2021. All Amla members worked very hard to make this a successful event.

The programme started with the recitation of The Holy Quran along with English Translation.

70 participants attended the programme including honourable guests and members of the Jamaa't.
Following Speakers expressed their views in the programme:

1. Respected Acharya Pandat Ravi Bhushan Sahib. (Shree Mahanad Dharm Coventry)
2. Respected Mr. Abba Tiruneh. (St. Martin Church Birmingham)
3. Respected Deputy Mayor Councillor Raj Mehta (Deputy Mayor of Telford & Wrekin)
4. Respected Waqar Ahmad Ahamdi Sahib. (Birmingham South)
5. Respected Dr. Azhar Sidique Sahib (Regional outreach in charge)
6. Respected Farooqi Sahib played Mosque open day video.
7. Respected Councillor Ikhlaq Ahmad Sahib expressed vote of thanks.

Respected Regional Ameer Sahib delivered the closing remarks and programme ended with silent prayer by Molana Abdul Ghaffar Sahib.

Birmingham Central - Interfaith Event



On 27th March 2021, Birmingham Central Majlis held a Virtual interfaith programme. Alhamdolillah it was a successful event which was attended by 23 participants including 3 guests. One guest belonged to the Sikh community and other two were Non-Ahmadi Muslims. Kashif Waheed (Sadar Jamaat Birmingham Centre) presided the event and welcomed everyone to the event. After Tilawat and Nazm Sadar sahib introduced AMEA, its role and efforts during the Pandemic for reaching out to communities. Mosque open day was celebrated through a video prepared on Darul Barakaat Mosque. Respected Dr. Azher Siddiq sahib delivered the keynote Speech. Event ended with silent prayers.

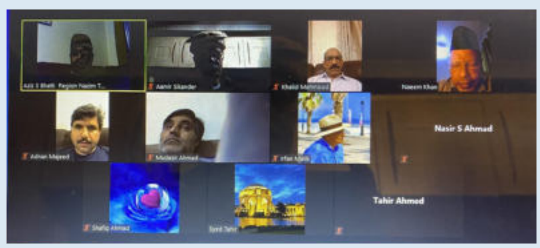
Birmingham West and Dudley Majlis - Tabligh Activity



As per our national programme during Ashra Tabligh (19th of March 28th March) Birmingham West Majlis and Dudley Majlis jointly held a virtual Interfaith Event and a Mosque open day on 28th of March 2021. The topic of discussion was 'The Role of religion during the Pandemic'. The event started with recitation of Holy Quran with English translation. Mirza Muzaffar sahib welcomed the guests with a brief introduction of Jama'at. Mr. Rajesh Patel sahib addressed the event as the Hindu representative. External guests were invited to state their expression in the event. Respected Murabi the Humayon Jahangeer Khan Sahib was the key speaker of the event. A Question and answer session was also held at the end.

A virtual mosque open day video was also presented to the participants. Programme ended with silent prayer led by Murabi Humayon Jahangeer Khan Sahib.

East Midland Region - Ashra Tabligh



Alhamdolillah East Midlands has been busy with Tabligh throughout the month of March. As part of the Ashra Tabligh we have been working closely with different faith groups to try and come up with a community event during Ashra Tabligh. We were invited by Asha Masih who is the Deputy chair of Diverse Community's in Coventry to attend this event on 6th March 2021 to give the Ahmadiyya Muslim's point of view on Covid Vaccination situation and explain to de-mystify the anti-vaccination view point from Islam. Imam Fakhar Aftab Sb gave our Jamaat's viewpoint on this subject. There were over 60 guests from different faith groups and ethnic backgrounds. Other speakers from a medical background also gave their point of views. Alhamdolillah we had a great opportunity to engage with other communities to expand our contacts and reach out to many organisations and faith groups.

Baitul Futuh Region - Tabligh Activity

Alhamdolillah Baitul Futuh Region held following Tabligh activities in February 2021.

1. Regional Tabligh Committee Meeting



Regional Tabligh Committee. Meeting was held on Wednesday 10th February. Naib Qaid Tariq Waqar Sahib also joined and discussed Tabligh plan in detail. Regional Naib Nazim Tabligh and Muntazmin Tabligh of all seven Majalis were present. Naib Nazim Tabligh Social media and Nazim Ala were also present. It was an interactive session, where Naib Qaid Sahib answered the questions during his presentations and advised Munatzmin how to actively implement the plan in their Majalis.

2. Yaume Tabligh, Sunday 20th February 2021

Yaume Tabligh was celebrated on Saturday 20th February by BF Region and all of seven Majalis. 37 Ansar brothers wrote letters to Huzur. 29 Ansar brothers strengthened their relationship with 41 neighbours. Members from all seven majalis participated in National Social Media campaign and retweeted, liked and commented on all the tweets issued by the central accounts.

3. Regional Daʿīān ilAllah Class

Regional Daʿīān ilAllah class was taken by Imam Naseem Ahmad Bajwa Sahib on Thursday 25th February. He covered the topic of basic understanding of Islam and Ahmadiyyat and answered questions. It was an interactive programme in which Imam sahib advised that to be successful in Tabligh, we must repeat Quranic prayer of Prophet Moses (peace be on him), offer Tahajjud prayer regularly, offer two nawafil daily and write letter to Huzur regularly. Imam Sahib further said that to have sufficient knowledge to do Tabligh, we must study Holy Quran regularly, Philosophy of the Teachings of Islam, Jesus in India, Invitation to Ahmadiyyat, Pathway to Peace, Tabligh Guide, Muhammad ﷺ in the eyes of non-Muslims, Ahmadiyya Community in the eyes of non-Muslim Dignitaries.

4. Regional Social Media Training Session

Regional Social Media Training Session was also held on Thursday 25th February after Tabligh class. Dr Tayyab Ahmad Mansoor Sahib, Nazim Ala Baitul Futuh Region, carried out the social media training. He gave a presentation on how to make and use Twitter accounts. Total of 30 Ansar attended the session.

5. Outreach Activity (Donation to Charity)

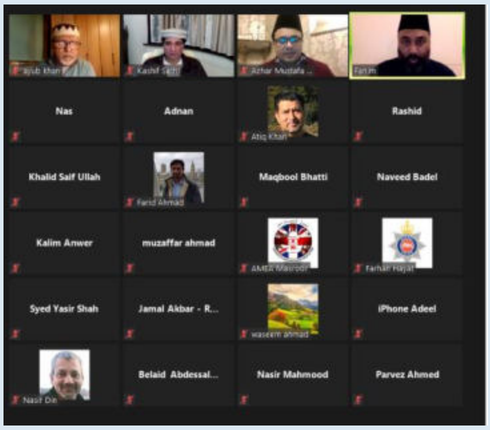
Alhamdolillah, Baitul Futuh Region donated to charity DONS Local Action Group, which helps South West London communities.

Majlis Walsall - Tarbiyyat Forum

By the Grace of Allah the Almighty Walsall Majlis held a Tarbiyyat Forum on Saturday 3rd March 2021. Programme started with the recitation of the Holy Qur'an by Zia ur Rahman Farooqui Sahib followed by Nazm recited by Zahid Mansoor Taseer Sahib. Regional Nazim Tarbiyyat, Mubashar Nadeem sahib shared some video clips of Hazrat Ameerul momineen ايده الله تعالى بنصره العزيز.

Rafi Shahnawaz Sahib read a portion from the writings of Promised Messiah عليه السلام. Finally an inspirational speech was delivered by Murabi Silsala Humayun Jahangeer Sahib on the topic of "importance of congregational prayers. Event was concluded with silent prayers led by Murabi Sahib.

Masroor Region - New Ansar Event



On Sunday 7th February 2021 Masroor Region organised a programme to welcome new Ansar brothers who moved to Majlis Ansarullah this year. By the Grace of Allah the total number of participants including the Regional Amila members were 33.

The programme was chaired by Naib Sadr Safe-e-doom, Faheem Anwar sahib. The meeting started with the recitation of the Holy Quran followed by translation. Azhar Mustafa Sahib, Regional Nazim-e-Ala delivered his welcome speech in Urdu. Naib Sadr Safe-e- doom started his presentation with the introduction of Majlis Ansarullah. He informed the New Ansar brothers that they would now be expected to be role models for the younger generation. He explained the set up in detail. Faheem Sahib also explained Ansar Chanda and reminded new members to change their standing orders to Majlis Ansarullah. He briefly outlined the duties and challenges that they will now be facing and requested them to be more approachable and available to sacrifice their time and energies for the Majlis. A question & answer session was also held at the end. Programme ended with silent prayer.

Masroor Region - Tabligh Classes



During the month of Feb 2021, by the grace of Allah, Masroor Region managed to organise four Dayian-e-Illalah Classes. More than 100 Ansar participated altogether and participated in the Tabligh discussions. Classes were taken by Mashood Butt Sahib Naib Qaid Tabligh Majlis Ansarullah UK. Before the classes, Naib Nazim Tabligh Masroor Region Khawaja Ihsan Ullah sahib contacted all the majalis and encouraged the muntazameen to take part with Dayian from their majalis. Ansar from all eight majalis participated.

Walsall Majlis - Interfaith Event



Walsall Majlis held their Virtual Interfaith event on Wednesday 31 March 2021.

The event started with Tilawat by Rafi Shahnawaz Sb. Local Sadr Hamid Tariq Sb chaired the session and introduced the external guest, Pastor Debo Adesina who addressed the audience. Dr Azher Siddiq Regional Nazim Tabligh then delivered a speech from the Jamaat perspective. The event closed with Silent prayers led by Regional Nazim e Ala sb. There was one external guest and 10 Jamaat participants.

Morden South Majlis - Tarbiyyat Forum

On Thursday 18th February 2021, Morden South Ansarullah conducted an interactive, interesting and successful Tarbiyyati Forum, enjoyed by all members of the family, Alhamdolillah. The theme of the tarbiyyati forum was 'Musleh Maud Day'. The event was organised by Zaeem Morden South, Munir Ahmad Tahir Sahib and conducted by respected Nazim-e-Ala Baitul Futuh, Dr Tayyab Mansoor Sahib. Preparations started two weeks in advance under the close supervision of respected Maulana Fazal ur Rehman sahib, who provided valuable guidance leading up to the event.

The session started with tilawat by Basil Munir Sahib, Jamia UK student, nazm by Haaziq Mahmood Sahib and Hadith by Khalid Rashid Sahib. We were fortunate to have the valuable presence of respected Nisar Orchard sahib, National Tarbiyyati Secretary UK, who encouraged members to acquire the book '26 Golden Principles of Tarbiyyat of Children'. Then, there were a series of short speeches and nazms by young boys. This was followed by an interesting and interactive Quiz Competition hosted by Professor Mubarak Ahmad Tahir sahib on the topic of 'Musleh Maud Day'. The children were given a main role in this event, which worked well from a tarbiyyati point of view, as the Ansar brothers helped their sons prepare.

The guest speaker respected Maulana Laiq Ahmad Tahir sahib's speech about inspiring incidents in the life of Hazrat Musleh Maud (ra) was very inspiring and enjoyed by all attendees. So much so, every time respected Maulana Laiq Ahmad Tahir sahib's speech would near its end, Jamaat members would request him to continue and tell more inspiring incidents. This happened three times.

The session ended with closing remarks by Nazim-e-Ala Sahib and Dua.

Attendance report: Ansar: 21 + Other family members: 77 = 98 in total

The next day Zaeem Munir Ahmad Tahir Sahib and Zaeem Safe Awal Khalid Rashid sahib hand delivered prizes to all participants, prepared by Khalid Rashid sahib.

Noor Region - Tabligh Class



Noor Region organised Tabligh Class on 4th March 2021. Abdul Wadood Sahib started the class which commenced with the recitation, English and Urdu translation of the Holy Quran by Nasir Malik Sahib. Wadood Sahib gave a brief refresher of the main points delivered in the Regional Tabligh Forum in February. Professor Sahib introduced the topic of The Existence of God and the concept of believing in the unseen. An overview was given on 'micro and macro worlds' and the explanation around what we can and cannot see – a simple example being the air we breathe!

The challenge comes that although a lot of the unseen is known to exist, the non-believers still challenge the existence of God. Professor Sahib went onto explain the purpose of prophets and how the unknown is revealed to them under Divine Guidance and revelation.

After the topic, a short interactive session took place where participants were able to ask questions and share their experiences.

The final part of the class was on comparative religion – the topic was atheism and delivered by Professor Sahib. A total of 28 members attended this class. Abdul Wadood Sahib concluded the forum with silent prayers.

MAJALIS & REGIONAL ACTIVITY REPORTS

Surbiton Majlis - Local Ijtema



By the Grace and Mercy of Allah the Exalted, Majlis Ansarullah Surbiton held its first virtual Ijtema, on Sunday 7th of March 2021, the objective being to create the same bonding spirit of a local Ijtema but in a virtual format. Majlis Ansarullah Surbiton was extremely fortunate and blessed to have the presence of Sadr Majlis Ansarullah UK, Dr Ch. Ijaz Ur Rehman Sahib, who chaired the closing session. We have been constantly writing to Huzur e Anwar (aba) for special prayers for the success of this Ijtema and by the Grace of Allah the Ijtema was a success.

The first session started at 10.30 am, Regional Nazim-e-Ala Azhar Mustafa Saheb chaired this session. After Tilawat, Pledge, and Nazm, opening remarks were presented by Nazim-e-Ala Ijtema. Regional Nazim-e-Ala then delivered a short welcome speech and led the silent prayers. We also had the honour of hearing from two previous Surbiton Zoama, Pir Saud Sahib and Tahir Mehmood Sahib.

The academic competitions started at 11:00 am, continuing after the break for Salat, and concluded just after 2:00 pm. The academic competitions comprised of Tilawat, Nazm, and prepared and extempore speech in English and Urdu. We were privileged to have Ayub Khan Sahib and Haris Malik Sahib as the judges for the academic competitions. We had over 30 participants and the winners of the academic competitions were:



Tilawat	Mubarak Nasir Sahib
Nazm	Mubarak Ahmad Lone Sahib
Prepared Speech Urdu	Khalid Munir Sahib
Prepared Speech English	Belaid Abdessalam Jheengoor Sahib
Extempore Speech Urdu	Khalid Munir Sahib
Extempore Speech English	Mubarak Ahmad Lone Sahib

As for the sports competitions, our Ansar brothers were requested to individually walk and cycle one or two days before the Ijtema and report their distance covered to the Nazim Sports. The winners are: Walking (Safe Awal) – Maqsood Ahmad Sahib (5.8 miles), Walking (Safe Dom) – Naeem Sadiq Sahib (6.7 miles), and Cycling – Kaleem Ahmad Sahib (12.4 miles). Prior to the closing session, the Ansar brothers also enjoyed a nice session of Bait Bazi.



The closing session started at 2:30 pm with Tilawat, Pledge, and Nazm. In addition to the thorough report presented by the Secretary Ijtema and announcement of competitions winners and other prizes, special words of thanks were also offered by Zaeem Majlis Ansarullah Surbiton. In his closing address, Sadr Majlis Ansarullah UK said that after a year-long separation, we are all missing the events which used to happen. He prayed that may Allah enable us to get back to our usual events, continue to serve the Jama'at and meet each other in real life soon, Insha Allah. Sadr Majlis Ansarullah UK expressed his admiration with how the Ansar brothers have adapted to the use of new and advanced technology. To conclude, Sadr Majlis Ansarullah UK read an extract from the Promised Messiah (as)'s Noah's Ark and ended the Ijtema with silent prayers.

The local Saiqeen system was fully activated by the Nazim Attendance to ensure maximum participation. Masha Allah, we had a 61% attendance, a good turnout especially since many of our elders do not have access to a smart phone or computer device.

مجلس انصاراللہ اسکاٹ لینڈ کے تربیتی فورم کا انعقاد

(رپورٹ: ارشد محمود ۔ گلاسگو)

اللہ تعالیٰ کے خاص فضل وکرم سے مورخہ 15 ستمبر 2020ء بروز منگل شام ساڑھے آٹھ بجے مجلس انصاراللہ اسکاٹ لینڈ کے ریجنل تربیتی فورم کا کامیاب انعقاد کیا گیا۔ پروگرام کی کامیابی کیلئے حضور انور ایدۃ اللہ تعالیٰ بنصر العزیز کی خدمت میں دعائیہ خط کے ساتھ تیاری شروع کی گئی اور سارے ریجن میں انصار بھائیوں سے زعمائے حلقہ کے ذریعہ رابطہ کیا گیا۔ مکرم مولانا فضل الرحمٰن صاحب قائد تربیت انصاراللہ برطانیہ کے ساتھ ساتھ مکرم طاہر نسیم احمد صاحب ناظم اعلیٰ اسکاٹ لینڈ نے بھی راہنمائی اور مدد کی۔ پروگرام کا انعقاد سوشل میڈیا پر کیا گیا تھا اور موبائل ایپ، یوٹیوب اور فیس بک کے ذریعہ اس پروگرام کو لائیو دیکھا اور سُنا گیا۔ جماعت احمدیہ اسکاٹ لینڈ کے زیرانتظام منعقد ہونے والا یہ اپنی نوعیت کا پہلا پروگرام تھا جس کیلئے مکرم احسان احمد صاحب ریجنل امیر نے اپنی میڈیا ٹیم کے ذریعے بھرپور مدد کی اور تکنیکی معاونت فراہم کی تاکہ جدید ٹیکنالوجی کا استعمال کیا جاسکے۔ الحمدللہ کہ احباب جماعت کو بہت آسانی کے ساتھ گھروں میں رہ کراس پروگرام کو سننے کا موقع ملا۔

پروگرام کا آغاز تلاوت قرآن کریم سے ہوا جو مکرم ڈاکٹر جمیل احمد سنوری صاحب نے کی اور نظم مکرم سیّد کامران حیدر صاحب نے پیش کی۔ مکرم ناظم اعلیٰ کی طرف سے پروگرام کے حوالے سے ابتدائی کلمات کہنے کے بعد مکرم قائد صاحب تربیت نے مکرم مولانا مرزا نصیر احمد صاحب استاذ جامعہ احمدیہ برطانیہ سے درخواست کی کہ وہ اپنے عملی میدان میں پیش آنے والے کچھ واقعات سنائیں۔ مکرم مرزا صاحب نے برما اور افریقہ میں اپنی تعیناتی کے دوران پیش آنے والے ایمان افروز واقعات سنائے جن میں تائیداتِ الٰہی اور خلافتِ احمدیہ سے وابستہ رہنے کی برکات کا ذکر تھا۔ اس کے بعد ایک دلچسپ سوال و جواب کی محفل کا انعقاد کیا گیا جس میں نہ صرف اسکاٹ لینڈ بلکہ برطانیہ کے دیگر ریجنز سے بھی احباب نےاردو اور انگریزی میں سوالات بھجواکر شرکت کی۔ دونوں معزز مربیان سلسلہ نے موصول ہونے والے سوالات کے جوابات دیئے۔ سوالات میں درج ذیل بھی شامل تھے:

☆… شادی کرنا کیوں ضروری ہے اور اسلام اس بارے میں کیا حکم دیتا ہے؟

☆… محمدی بیگم والی پیشگوئی کس طرح پوری ہوئی؟

☆…حضرت امام حسن اور حضرت امام حسین رضی اللہ عنہما کی زندگی کے بارے کافی تفصیل ملتی ہے مگر آنحضرت ﷺ کے دوسرے نواسے نواسیوں کی تفصیل کیوں نہیں ملتی؟

☆…ہماری نوجوان نسل یہاں مغرب میں تعلیم حاصل کررہی تو ان کو یہاں کے عیسائی معاشرے کی بدرسوم اور عادات سے کیسے بچایا جائے؟

پروگرام کے اس حصہ میں احباب نے بہت دلچسپی کا مظاہرہ کیا اور پورے پروگرام کو آخر تک دلجمعی کے ساتھ سنا۔

پروگرام کے اختتام سے قبل مکرم قائد صاحب تربیت نے مختصر تقریر کی اور منتظمین و شاملین کا شکریہ ادا کیا۔ بعدازاں مکرم داوٗد احمد قریشی صاحب مبلغ اسکاٹ لینڈ نے دُعا کروائی جس کے ساتھ یہ پروگرام اپنے اختتام کو پہنچا۔

برطانیہ بھر میں اس آن لائن پروگرام میں شامل ہوکر استفادہ کرنے والوں کی تعداد 65 سے زائد تھی۔ بہت سے انصار بھائیوں نے بعد میں پروگرام کو پسند کرتے ہوئے اپنے خیالات کا اظہار کیا اور آئندہ پروگراموں کے انعقاد کے حوالے سے عمدہ مشورے دیئے۔